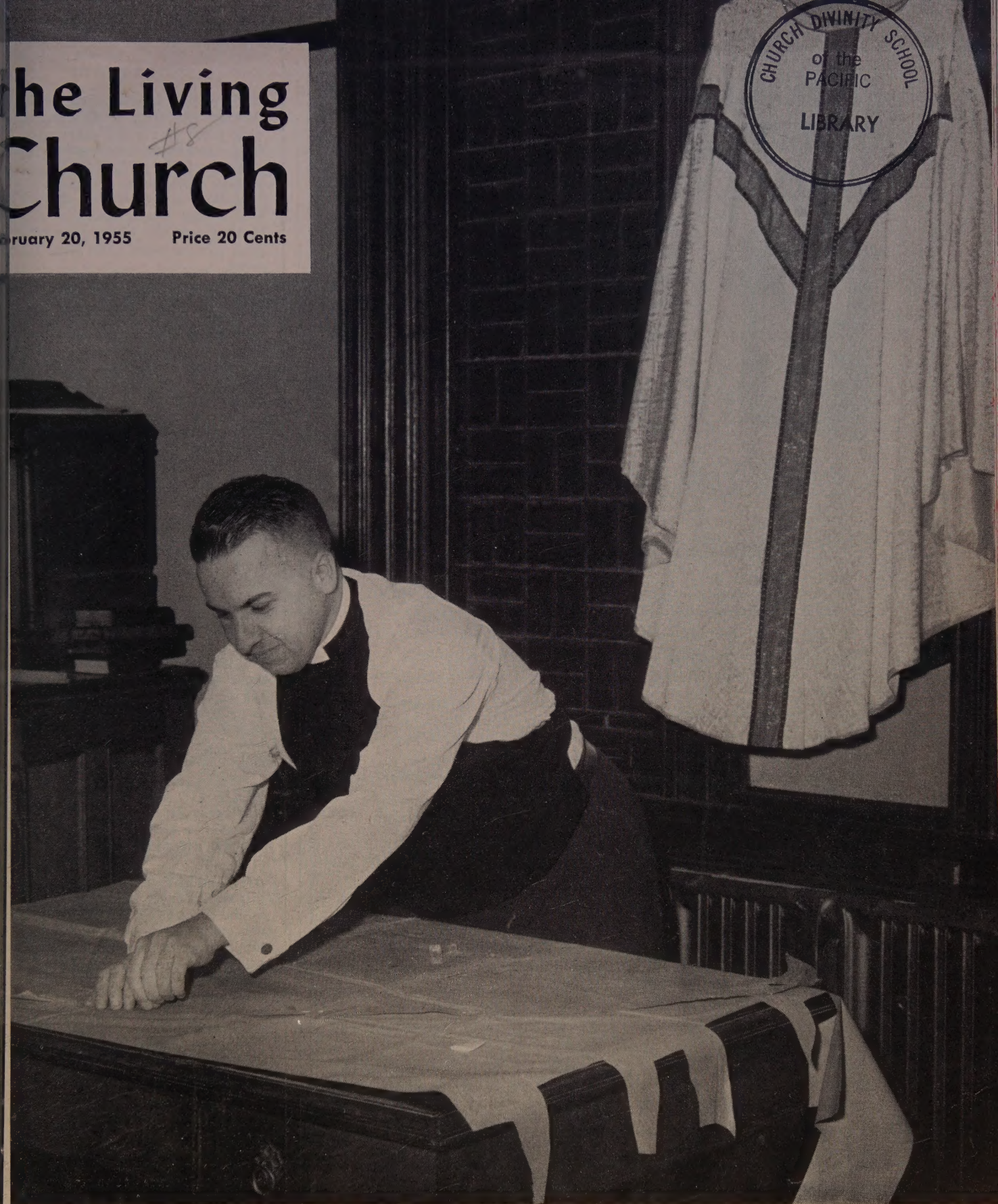


the Living Church

February 20, 1955

Price 20 Cents



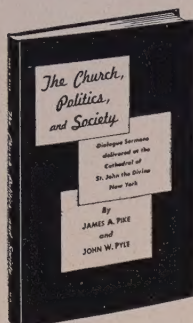
CANON-TAILOR: Larger dimensions, bolder design [p. 101]

Times Union

HOW THEY KILLED POLYCARP

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THE CHURCH, POLITICS, AND SOCIETY



Dialogues on Current Problems

By the Very Rev. James A. Pike
and
The Rev. John W. Pyle

"Shouldn't the Church stay out of politics entirely and just concern itself with making individuals better?"

"Isn't the Church too indefinite about social and political issues, too removed from important concerns?"

"Does Communism provide a better dynamic for social change than Christianity?"

"Is the Church tinged with Communism?"

"Has the Church any business opposing established patterns of segregation?"

"Isn't the Church lagging behind in the elimination of segregation?"

"Doesn't the Church talk out of both sides of its mouth on the matter of war: pacifistic when we should be preparing and jingoistic when we're actually in a war?"

"What business have our Churches imposing their religion on people in countries with other faiths?"

"Isn't the Church, because of its dogmatism, really an enemy of freedom in the world?"

"Why should religious leaders from behind the Iron Curtain who have conformed to the Soviet line be allowed to participate in the World Council of Churches?"

"What is the use of the World Council of Churches, with all the Churches believing different things?"



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Sorts & Conditions

THIS ISSUE features some straightforward reporting of an event that took place just 1800 years ago. It is an eye-witness account of the martyrdom of St. Polycarp, the aged Bishop of Smyrna, in one of the numerous anti-Christian campaigns which were characteristic of Christianity's first 300 years—the earliest such account outside the New Testament.

SOME Christians in those days were so eager for martyrdom that they went to the authorities and volunteered the information that they were Christians. The author of this book, in Chapters 1 and 4, deplores such over-eagerness and sets up Polycarp as the example to be followed—not seeking martyrdom but accepting it steadfastly.

ONE family detail is of special interest. Herod, the police captain, was the nephew of a lady named Alce. It is quite likely that her name is mentioned because she was the same Alce who so greatly befriended St. Ignatius when he was in the city en route to his martyrdom at Rome many years before—one of the ladies of influence and position who played such a vital role in the early days of the Church. You can imagine the scene when Herod and his father next saw their aunt and sister—"We did everything we could . . . we argued with him halfway to the arena . . . he had only himself to blame . . . we had to uphold the law."

NECESSITY is the mother of sin and bondage. We revere Polycarp today because the only necessity he knew was the necessity of loyalty to God.

A TOTALLY unrelated subject in this week's cover picture. The priest in the picture, Canon de Pretoro, is not really lefthanded—we reversed the picture to keep the magazine's name from cutting into the chasuble in the other corner. In past experience with reversed pictures we have sometimes found that while those who knew the person pictured thought the likeness a poor one, the subject himself reported that it was the first time he had ever seen a picture that looked like him.

THE EXPLANATION, of course, is that people see themselves only in reverse—as reflected from a mirror. So we hardly ever get to see ourselves as others see us. Just to make it more involved, the physiologists tell us that the image cast by the lens of the eye on the retina is not only backwards, but upside down. So not only is right left, but down is also up. We are just so used to it that we don't notice it!

PETER DAY.

The Living Church

Established 1878

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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up to the Friday morning nine days before date
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district correspondent, whose name may be ob-
tained from your diocesan or district office.

Departments

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Things to Come

| FEBRUARY | | | | | | |
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| 27 | 28 | 29 | 30 | 31 | | |

February

Quinquagesima Sunday.
Brotherhood Week, to 27th.
Ash Wednesday.
Architecture conference, Church Architecture
Guild and N.C.C., Cincinnati, to 25th.
St. Matthias.
Cuba convocation, to 27th.
Annual conference, heads of Church schools,
Washington, D. C., to 28th.
1st Sunday in Lent.
Radio & TV workshop, N.C.C., to March 4.

March

Ember Day.
Ember Day.
Ember Day.
Second Sunday in Lent.
Southern Brazil council.
Third Sunday in Lent.
North Texas convocation, to 20th.
Fourth Sunday in Lent.

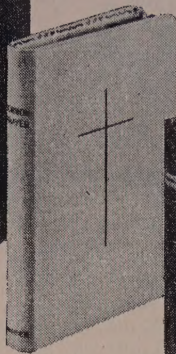
ACU CYCLE OF PRAYER

February

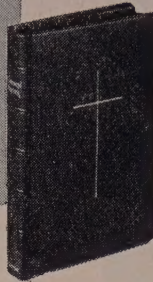
St. James' Mission, West Bend, Wis.
Grace Church, Hartland, Wis.; The Rt. Rev.
Charles F. Boynton, New York, N. Y.
St. Francis', Chicago, Ill.
St. James', Chicago, Ill.
St. Elizabeth's, Chicago, Ill.; Church of the
Resurrection, Kew Gardens, L. I., N. Y.;
St. Luke's, Denison, Tex.; Calvary Church,
Wilmington, Del.
Church of the Ascension, Vallejo, Calif.
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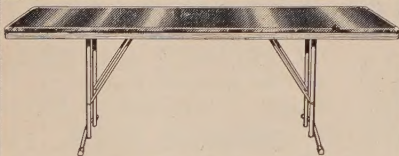
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Talks

With

Teachers

The Rev. VICTOR HOAG, D.D., Editor



Let the Class Be a Class

ALL of us, at any age, find refuge, comfort, and release by belonging to "our own class." Even the dream of a "classless society" yields to the human need for a peer-group to which you truly belong.

It is good to be in a class. You have support and companionship and feel secure. This is what children need. They tend to seek their own age-group. [So do all of us, much of the time]. There they instinctively feel that they will find kindred spirits, equal competition, the same outlook and problems, the same needs and interests. It's more *fun* to be with your crowd.

The Church School class, if kept small enough — say, under ten — can become a vital force in the lives of its members. But the teacher must first have a rich concept of the meaning of class, group, fellowship. If he looks upon his pupils as only *a list of individuals* to be instructed, he will never have a class. The wise teacher works always to create and then use the awareness of personal relation of pupils to each other, and the whole to some high purpose.

What makes a class a class? Some of the conditions are ready at hand: familiarity and frequent meeting we have already. Frankly, this is one of the main reasons for regular attendance — not that the absentee might miss a lesson, but that the class is weaker for not having his personal giving and receiving in the group life.

Shared responsibility unites a class. The secretary is not just appointed, but elected. Duties are done as members for the class's responsibility, and so in rotation. "Our" class takes the offering, or puts out the Bibles, or straightens the books.

A good project unites a class. Next to the educational reason for carrying through a project, the unifying experience may be one of the main goals. First, there is the introductory discussion, the "warming up," when individual notions jell into the common desire. Then, in the planning, imaginations are shared and stimulated, and the completed plan is felt to be "ours." Then the carrying through, the making, doing, acting, selling, sending, and finally on

through to the evaluating — "what do we learn by this," and the look into the future — "We can do it this way, better, next time."

Intercourse prayer helps make a class. The wise teacher proposes persons and causes in need, and guides the group in common prayer for them. Classes have been known to keep prayer calendars, for themselves and their families, to pray for sick or troubled persons in the parish, or mentioned in the current news. So, they can pray for a condemned man for some sick child, etc., for the peace of the world. If they do not start to practice these things together, as a class, when are they likely to learn them alone?

A good set of rules unites a class. When pupils have some share in formulating what they agree is the character of their class, they will have a morale that transcends the usual vague obedience, and relieves the teacher from being a policeman. "We do it this way — We speak one at a time — We pick up our class table."

Above all, and in every session, good discussion makes a class a vital thing. This, for any age, is the mystery of human companionship, now revealed to us in the dawning science of Group Dynamics.

A class is a class when individuals *give themselves* to the common life. The talker must have his interested audience; talkers must also learn to listen. Every member must be in turn arrow, target; actor, then critic; creator, then evaluator; leader, then follower; initiator and yet coöperator.

Is this too complicated? Then let us say simply, "In a class, (any group small enough to carry on a conversation) learning takes place from the give and take of personalities." This is Group Process.

Finally, the teacher must *join* the class if it is to be a class! He is still himself: an adult, informed, experienced but still mid-course in his own life. Yet he resigns (as nearly as he can) his roles of disciplinarian, lecturer, instructor, and task-master. He becomes one of a company of eager persons learning together.

The Living Church

NO.
8

QUINQUAGESIMA

CONVENTION

Arrangements

Two categories of exhibits will be permitted at the Honolulu convention: commercial, representing reputable business houses selling products used in or by Episcopal churches; and non-commercial, representing official or established non-profit Episcopal organizations. All exhibits must be approved by the Honolulu committee. Convention dates are Sept. 4th-15th.

The Committee on Arrangements, meeting on February 1st in New York, outlined the general plans. The House of Bishops will meet in the Veterans' Club, opposite the campus of Iolani School; the House of Deputies will meet in the Gymnasium-Auditorium of Iolani School; joint sessions will be held in the Civic Auditorium; the Woman's Auxiliary will meet in the Chapel of Iolani.

Clerical, and lay deputies, and Women's Auxiliary members will be invited to march in the procession before the evening service.

Mass meetings will be held to consider Overseas Missions, Home Missions, and Ecumenical Relations. Presiding Bishop Sherrill will choose the speakers.

Regular meetings of both houses will begin at 9:30 a.m. and 2:15 p.m.

The Committee on Arrangements includes: Bishop Sherrill, Bishop Washburn of Newark; the Rev. Theodore O. Fedel, and Anson T. McCook, in consultation with Bishop Kennedy of Honolulu; the president of the Woman's Auxiliary of Honolulu; the Rev. Gardner M. Day, chairman of the Local Committee of Arrangements of the 1952 General Convention.

FINANCE

Surpassing Expectations

Contributions to the national and overseas missionary program of the Church in 1954 totaled \$4,917,825.86, surpassing expectations by \$62,872.86 and marking the largest payment on expectations in the modern history of the church budget.

Ninety-eight of ninety-nine dioceses and missionary districts of the Church

paid in full their expected contributions to the support of the Church's general program. The diocese unable to meet its expectations is the diocese of Albany. Eighteen other dioceses which met or exceeded their expectations, however, failed to meet the quotas assigned to them on the basis adopted by General Convention.

In 1954 more dioceses and districts than ever before accepted expectancies that were equal to or, in 13 cases, greater than the quotas mathematically assigned to them on the basis of the average expenses of their parishes and missions over a current three-year period. Only 19 of the 99 continued to have expectancies amounting to less than their mathematical quotas.

Not only did an unprecedented number of dioceses and missionary districts meet their expectancies; 82 also met or surpassed their quotas. On that honor roll is every diocese and missionary district in Provinces VII and VIII (Southwest and Pacific).

WORLD RELIEF

Hour of Sharing

Church World Service, relief and reconstruction agency of the National Council of Churches, is asking \$9,500,000 for its program for 1955. A record high, it is \$1,500,000 more than the goal sought last year. On March 20 special offerings will be made when Churches observe "One Great Hour of Sharing."

The money will be used to provide food, clothing, shelter, and medicines for victims of war, floods, famines, and other disasters in a number of countries. The funds will sustain programs of individual Churches and joint programs. Some of the money will pay for the 1955 part of the three year Share Our Surplus program, under which U.S. government surplus foods are distributed free to the hungry abroad. Another program which will be helped is the resettlement of refugees in the U.S.

General Convention Program

| | | |
|---------------------|---------------------------------|---|
| Sunday, Sept. 4 | 8:00 p.m. | Opening Service, Civic Auditorium. |
| Monday, Sept. 5 | 7:30 a.m. | Corporate Communion, both houses, Chapel of Iolani School. |
| | 7:30 a.m. | Corporate Communion, Woman's Auxiliary, St. Andrew's Cathedral. |
| | 10:30 a.m. | Opening Session, both houses. |
| | 8:30 p.m. | Official reception, grounds of Royal Hawaiian Hotel. |
| Tuesday, Sept. 6 | 10:00 a.m. | Joint session (National Council Report), reception of notable visitors, Civic Auditorium. |
| | 8:00 p.m. | Mass meeting. |
| Wednesday, Sept. 7 | 10:00 a.m. | Joint Session, Civic Auditorium. |
| | 7:00 p.m. | Seminary dinners. |
| Thursday, Sept. 8 | 7:30 a.m. | United Thank Offering, Civic Auditorium. |
| | 12:30-1:00 p.m. | Devotional services, Gymnasium-Auditorium, Iolani School. |
| | 8:00 p.m. | Mass meeting. |
| Friday, Sept. 9 | 12:30-1:00 p.m. | Devotional services, Gymnasium-Auditorium, Iolani School. |
| | 8:00 p.m. | Hawaiian entertainment, Civic Auditorium. (Admission by invitation only.) |
| | | Mass meeting. |
| Sunday, Sept. 11 | 8:00 p.m. | Devotional services, Gymnasium-Auditorium, Iolani School. |
| Monday, Sept. 12 | 12:30-1:00 p.m. | Province dinners. |
| | 7:00 p.m. | Devotional services, Gymnasium-Auditorium, Iolani School. |
| Tuesday, Sept. 13 | 12:30-1:00 p.m. | |
| and | | |
| Wednesday, Sept. 14 | | |
| Thursday, Sept. 15 | Probable afternoon adjournment. | |

UNING IN: ¶Quinquagesima Sunday, the last of the gesima" Sundays, is always the Sunday immediately before sh Wednesday, which falls this year on February 23d. Epistle or Septuagesima is St. Paul's famous "hymn" to charity.

Collect is based upon the theme of the Epistle. Gospel recounts the healing of "a certain blind man" near Jericho, whose cry, "Jesus, thou son of David, have mercy on me," makes a fitting prayer for the penitential season of Lent.

INTERFAITH

Endless Odd Jobs

The principal speaker at the annual meeting of the committee on Religion in American Life was a Churchman, Admiral Ben Moreell. A retired Naval officer, he is chairman of the Jones and Laughlin Steel Corporation. In his address he called upon laymen to help check the growing secularism in the churches themselves.

"Just as the people get the kind of government they demand," he said, "so do we laymen get the kind of Church we demand. One must admit that, over the years, we have been demanding from our ministers many services which are largely secular. We have burdened them with endless odd jobs, instead of doing those jobs ourselves so they can concentrate on the work which they alone can do—studying, meditating, praying, searching out ways to best meet the deep needs of man's inner life, teaching us by spoken and written word to understand the moral code which should control our relationships to God and to our neighbors, and the techniques and disciplines for coming to know more of God."

The Committee on Religion in American Life is a national interfaith movement which urges people to attend and support the church or synagogue¹ of their choice. Working through the Advertising Council it puts on a national advertising campaign throughout November.

FILMS

NCC Survey

Use of motion pictures in the nation's Non-Roman churches, particularly as a supplement to religious education programs, would seem to be a firmly established practice, despite the fact that few churches attempt to use films as part of the regular Sunday School curriculum.

This fact is revealed in the results of the first major study of the use of films in the churches, conducted among 102 Non-Roman churches in Greater New Haven, Conn., Trinity Church among them.

The study, part of a three-year survey of church use of mass communications media, was made by the Communications Research Project of the National Council of Churches, under supervision of Yale Divinity School.

The Rev. Everett C. Parker, New York, director of the project for the National Council's Broadcasting and Film Commission is a Yale lecturer in



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radio and television. Working with him were the Rev. Liston Pope, New Haven, dean of Yale Divinity School and chairman of the project's administrative committee, and the Rev. David Barry, New York, former research director of the National Council, executive secretary of the New York Mission Society.

Nearly three-fourths of the churches surveyed reported the use of motion pictures during the year. All churches revealed a lack of adequate information about the availability of appropriate movies, and of facilities and techniques for making the most of the films.

The primary audience in all cases were the children in Sunday schools and young people's groups. Films were used primarily for entertainment; rarely were classes prepared for what they would see, nor was there any kind of educational follow-up.

Despite rather general use of films for other church groups—Sunday night congregations, men's meetings, and women's societies—the ministers of the churches, when polled on their effectiveness, rated them lowest in securing Christian commitment. They found them almost equally poor in stimulating support for the church program. But they gave them top rating for "conveying information."

The survey shows:

(1) During the year, 538 films were shown in New Haven churches. Of these 294—or 54.6%—were classified as religious films and 244—45.5%—as non-religious films, such as travelogues and industrial pictures.

(2) Twenty-one per cent—114 films—of all those used and 38.8% of the religious films used were produced by Cathedral Films, of Hollywood, an independent, non-Church-related organization. Fifty-three films used were produced by the Broadcasting and Film Commission of the National Council of Churches.

(3) The churches used films produced by the denomination to which they belong almost two and a half times as frequently as films produced by another denomination.

(4) Denominational affiliation is not important in determining film use. The churches of all the major denominations used them. Only the seven Pentecostal churches in New Haven showed no movies because of doctrinal opposition to film use of any kind.

(5) There is a correlation between the size of church membership and the use of films. Churches with a membership more than 1,000 showed the highest average of film use—an average of 14 each during the year. Those with membership of 500 or more used an average of ten. Churches with between 100 and 500 members used only 5.8 films during the year.

(6) Size of church budget is no clear indication of the probable use of films. However, the survey shows, there is more of a tendency for churches with budgets over \$15,000 to use films than those in the lower financial range.

(7) No significant correlation was found between the theological position of the church and the type of films used.

LIFE OF JESUS

A major portion of the study was given over to an experiment studying the effectiveness of the use of films as a supplement to a 13-week study of the life of Jesus by a group of junior and children.

Ten New Haven churches of four different denominations participated. Of these, five were chosen to study a set curriculum with the supplementary use of film and the remaining five to study the same material without benefit of movies.

A series of Cathedral Films on the life of Jesus was chosen for use in the experiment because of their widespread use in New Haven churches. The study curriculum, published by the Congregational Christian Churches for standard use in its church school, was chosen as the most feasible for use with the films. All other conditions were the same, including almost identical rate of attendance by teachers from the two groups and a special six-week training course preceding the study.

The results of an identical post-study test of the two groups reveals that:

(1) Children of this age group not

¹TUNING IN: Origin of the synagogue (Greek, "assembly," "place of assembly") is uncertain, but it may have originated during the Exile, when the Jews, unable to carry on the sacrificial worship of the Temple, evolved a form consisting of

psalms, Scripture readings, prayers, and sermon. This outline was taken over by Christianity, which added to it the celebration of the Lord's Supper, as the distinctly Christian service and highest act of worship in the Church.

learn significantly more in church school when motion pictures are incorporated into the curriculum than when youngsters of the same age are taught without motion pictures. In a post-series information test, the film group children chalked up a gain on seven points over information they had learned before the beginning of the series, whereas the non-film group gained only one point.

(2) The problems of class discipline were cut measurably with the use of films in all the classes. One teacher of a class of eighth grade boys, found it impossible to hold their attention except with the use of films. (The study also concluded that when boys and girls of junior church school age are segregated by sex, the boys tend to be less well disciplined than either the girls or mixed classes.)

An interesting sidelight turned up by the survey showed that children receive a more vivid mental image of Christ and other figures in the Bible through motion picture portrayals than through still picture representations. Youngsters were shown five representations of Christ including a still picture from a painting of His life shown them later. Their favorite was a reproduction of a painting by Hoffman, long used in Sunday School curricula. After viewing the film, however, about half of the children picked the movie actor as their favorite—the one standing by their previous choice.

BIBLE

Personnel Change

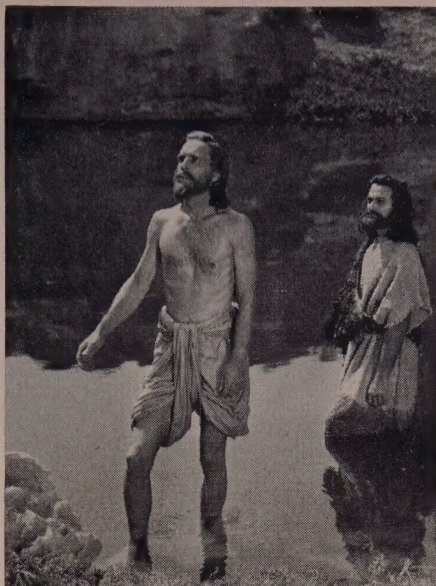
Dr. Francis Carr Stifler, secretary for public relations of the American Bible Society, and for the past 18 years editor of the Society's publication, the *Bible Society Record*, retired from his active duties on February 1st.

He will be succeeded by William F. Asbury, who from 1950 to 1952 was a missionary of the Methodist Church in the Far East. He also served as associate secretary of public relations of the United Church of Christ in Japan. Returning to this country, Mr. Asbury has held various posts with the Christian Children's Fund, with headquarters in Richmond, Va., and in 1954 became the fund's International Field Supervisor.

PACIFISTS

Mennonites or Amish

Five Episcopal Church members were among the 3,906 men in alternative civilian service because of conscientious objections to military duty. Two-thirds of the men are Mennonites or Amish. Other Churches with a large number of



CATHEDRAL'S "BOYHOOD & BAPTISM."*
The children learned more.

conscientious objectors are the Church of the Brethren, Jehovah's Witnesses, the Society of Friends (Quakers) and the Old German Baptist Brethren. Only a few objectors have come from the major Protestant denominations, and only one each from the Roman Catholic and Eastern Orthodox Churches. [RNS]

EPISCOPATE

Sixth Diocesan

Colorado's sixth diocesan was installed on February 2d, the Feast of the Purification,[†] at a service of choral evensong in St. John's Cathedral, Denver. Bishop Joseph S. Minnis, consecrated coadjutor last September 29th, succeeds Bishop Harold L. Bowen, whose plan to retire was announced in December [L. C., December 26th].

Nearly 400 persons attended a dinner at the Cosmopolitan Hotel, after the service of installation, to honor Bishop Bowen, at which he was presented with a portrait of himself painted by Louise Ronnebeck, noted Denver artist and a Churchwoman, and given him by the people of the diocese.

Speakers at the dinner included Bishop Brinker of Nebraska; the Rev. E. C. Turner of Pueblo, speaking for the clergy of the diocese; Dr. Robert L. Stearns, formerly president of Colorado University and now director of the Boettcher Foundation, speaking for the laity; and Bishops Minnis and Bowen. Toastmas-

*Robert Wilson and Larry Dobkin as Christ and John the Baptist.

ter was Phil Stump of Grace Church, Colorado Springs.

Bishop Bowen, who with Mrs. Bowen has just returned from a month's vacation in California, will maintain his residence in Denver, but is scheduled to conduct retreats and preaching missions in other dioceses as well as locally, and will continue in several positions in Denver and Evergreen which he has held in the past.

CONTESTS

10,000 Requests

Within a month of its announcement of the Church photograph contest, the Public Relations Division of National Council has answered requests for almost 10,000 entry forms. The contest, which will close midnight, April 30th, has attracted Episcopalians of every kind: seminarians, church school students, Woman's Auxiliary members, vestrymen, chaplains, missionaries, teachers, lay readers, and others.

INTERCHURCH

Widening Demand

Women will be admitted as regular students in the Harvard Divinity School beginning in the fall of 1955. Women students[†] will pursue the same three year graduate course of study offered for men. Advanced study for the degrees of Master of Theology and Doctor of Theology will also be open to them.

"The Christian community is finding increasing scope for the service of women, especially in religious education," the acting dean, George H. Williams, said. "The widening demand for women to serve the churches ranges from released-time religious programs for school children to the teaching of religion in colleges. The growth of social service activities at home and abroad also offers a challenge for trained women. Many denominations, though not all, now ordain women, but their ministry is not usually centered in the parish pulpit."

While women students in the Harvard Divinity School will pursue the central course of studies in Biblical interpretation, church history, theology and the history of religions, Dean Williams said each person's program can be geared to individual career plans. Students are free to elect some courses in other parts of the university, and it is anticipated that most women students will want to substitute studies in education or other fields for the School's normal offerings in pastoral care.

PURIFICATION IN: [†]The Purification is historically and essentially the feast of our Lord, rather than of His Mother, as is shown by its title in the Prayer Book: "The Presentation of Christ in the Temple, Commonly Called the Purification of Saint Mary

the Virgin." [†]Women may attend several seminaries of the Episcopal Church, but Church law agrees with unanimous Catholic tradition against the ordination of women to the priesthood.

Christian Negatives

LENT is a time in which the Church invites the individual Christian to apprehend and act upon some of the negative aspects of his Faith. "Every athlete exercises control in all things," says St. Paul in I Corinthians 9: 25-27. "They do it to receive a perishable wreath, but we an imperishable. Well, I do not run aimlessly, I do not box as one beating the air, but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified."

The Christian recognizes an element of opposition within himself, a necessity for asserting the power of the spiritual over the material, the authority of the divine will over the human will, the victory of the highest good over the relative good.

It is a paradoxical fact that this interior warfare of Christianity springs from a recognition of the existence and the goodness of human wills and material things. The athlete keeps his body in subjection for the sake of his body; and so does the Christian. Religions which emphasize the spiritual to the point of a practical disbelief in the material, or which regard matter as evil in itself, or which regard the human soul as essentially a mere projection of a world soul, are likely to take a much more easy-going attitude toward fasting and bodily discipline, a much more tolerant attitude toward physical desires and "necessities." But Christianity declares that the only necessity for the human will is to love and serve God; and that the only necessity for the human body is to be obedient to the God-centered soul.

Hence, in Lent we give up things that are not bad in themselves, and discipline our desires for food, drink, entertainment, and amusement; for out of such negations comes our awareness that these things are not necessities but joys, the gifts of a loving God whose love is better even than His gifts.

The significance of Christianity's negatives has been highlighted recently by a fascinating feature in *Life* magazine about Hinduism. Nearly all the affirmative doctrines of Christianity are to be found somewhere in the complex and various Hindu system—an incarnation, if not the Incarnation; a trinity, if not the Trinity; asceticism as practiced by the Yogis; elevated morality; deep philosophy; beautiful and meaningful Scriptures. To all these Hinduism adds another idea so modern and American in its sweet religious reasonableness that one wonders how this nation happens to be Christian instead of Hindu—the belief that all religions are equally true



or at least express some vital aspect of the truth that we are all going to the same place, however devious and different our several paths thereto may be.

When one sees the results of this belief as actually carried out in practice, it begins to show characteristics that arouse a spirit of negation in American bosoms. The thug, who used to commit murder to please the goddess Kali; the old ceremony of throwing oneself beneath the wheels of Juggernaut; religious prostitution—Hinduism is, in itself, quite uninterested in opposing these things, and the extent to which they have been stamped out is directly traceable to the influence upon India of Christianity with its emphatic negatives about God and His will.

CHRISTIANITY not only presents God and Christ and the way of salvation to us. It also says there is no other God, no other Christ, no other way of salvation. It is fundamentally and finally intolerant of all competitive faiths. This is not, as it has often been said to be, a "western" attitude at its inception. On the contrary, it is the Church's heritage from ancient Judaism, with its frank declaration that "the Lord thy God is a jealous God." Ancient Rome and Greece were always willing to add another god or another philosophy to the collection. And it was not without reason that the people of Smyrna called old Polycarp [see p. 9] an "athlete." He denied their gods by platoons and squadrons.

Christianity has only one Gospel, one set of basic theological beliefs, one system of morality for all men, whatever their rank or station or intellectual capacity. It expects men to conform themselves to truth and righteousness, rather than for truth and righteousness to conform themselves to men. It presents this one necessity without exception or apology, and in doing so it frees all men forever from the necessities of caste or hatred or sex or fear or hunger or bondage or superstition—to the extent that is, that they "do not run aimlessly, do not box as one beating the air," but subject themselves to God and subdue their appetites to the control of souls that are fixed on God.

Lent is a time to be intolerant with yourself.

The Martyrdom of St. Polycarp



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THE CHURCH OF GOD dwelling as a pilgrim at Smyrna to the Church of God in pilgrimage at Philomelium and to all the congregations of the Holy Catholic Church in every place. May the mercy and peace and love of God the Father and of our Lord Jesus Christ be multiplied.

Chapter 1

1. We write to you, brethren, the details concerning the martyrs and blessed Polycarp, who, by his martyrdom, as by seal, put an end to the persecution. For almost all the recent events occurred that the Lord might show us a martyrdom on the Gospel model. For, like the Lord, he waited to be betrayed, that we might become his imitators, not regarding ourselves alone, but also our neighbors.¹ For it is a sign of real and steadfast love not to desire to save oneself alone, but to save all the brethren.

Chapter 2

1. Those martyrdoms are blessed and noble, then, which take place according to the will of God, for we must be care-

ful to ascribe to God the power over all occurrences. For everyone surely marvels at their nobility and patience and love of the Lord. 2. For, when they were so torn by whips that the structure of their flesh was visible even to the inner veins and arteries, they endured, so that even the bystanders pitied them and wept; while some of them attained such a degree of heroism that they neither groaned nor cried, thus showing all of us that at the time of their torture the noble martyrs of Christ were absent from the flesh, or rather that the Lord stood by and spoke to them. 3. Because they kept in mind the grace of Christ, they despised the tortures of the world, thus purchasing eternal life at the price of a single hour. And the fire of their savage tortures was cool to them; for they kept before their eyes the escape from eternal and unquenchable fire, and with the eyes of their heart they looked up to the good things which are stored up for those who have persevered, "which neither ear hath heard nor eye hath seen, nor hath it entered into the heart of man."² This they were shown by the Lord, for they were no longer

men, but already angels. 4. In the same way, also, those condemned to the beasts endured terrible tortures. With sharp shells spread out under them they were beaten with a variety of other kinds of torments, to see, if possible, whether the tempter might bring them to a denial by continued torture. For the devil schemed in many ways against them.

Chapter 3

1. But, thanks to God, against none did the tempter prevail. For, the most noble Germanicus gave them strength in their fear by his own endurance, and his fight against the wild beasts was outstanding. For, as the Proconsul tried to persuade him with the pleas that he have pity on his youth, he forcibly dragged the beast upon himself, in the desire to be released the quicker from this unjust and lawless life. 2. So, after this, the whole crowd, amazed at the nobility of the God-loving and God-fearing race of Christians, shouted out: "Down with the atheists; let Polycarp be found."

Chapter 4

1. However, there was one, Quintus by name, a Phrygian recently arrived from Phrygia, who at the sight of the beasts became a coward. He was the one who had forced himself and some others to come forward voluntarily. The Proconsul persuaded him with many pleas to take the oath and to offer sacrifice. For this reason, therefore, brethren, we do not approve those who give themselves up, because the Gospel does not teach us this.

Chapter 5

1. Now, when the most admirable Polycarp first heard of this, he was not disturbed, but desired to stay in the city. However, the majority persuaded him to leave quietly, so he went out secretly to a farm not a great distance from the city and, remaining with a few friends, night and day he did nothing but pray for all his people and for all the Churches throughout the world, as was

The martyrdom of St. Polycarp, Bishop of Smyrna, who lived ca. 69 A.D. to ca. 155 A.D., is described in a letter from the Church in Smyrna to the Church in Philomelium. It is the oldest extant account, outside of the New Testament, of the martyrdom of an individual Christian.

Regarding date of Polycarp's martyrdom, opinion is divided as between February 22, 156, and February 23, 155, the latter date being favored by the great Anglican divine, the late Bishop Lightfoot, who, in his monumental

work on the Apostolic Fathers, devotes 75 pages to the question. This is also the day on which Polycarp is commemorated by the Eastern Orthodox.

In honor of the 1800th anniversary of the martyrdom of St. Polycarp, we reprint, with permission of Fathers of the Church, Inc., the translation of the Martyrdom of St. Polycarp that appears in Volume I of their series, *The Fathers of the Church*. The copyrighted translation is by Francis X. Glimm, STL, Seminary of the Immaculate Conception, Huntington, N. Y.

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his custom at all times. 2. And, as prayed, he fell into an ecstasy three days before his arrest, and he saw the pillar under him burning with fire, and, turning to those who were with him he said "I must be burned alive."

Chapter 6

1. And, as the searchers continued after him, he went to another farm where the searchers immediately stopped. But, not finding him, they seized two slave boys, of whom one turned informant after being tortured. 2. For, it was not really possible for him to remain hidden since those who betrayed him were in his own household. Then the police captain called Herod—that is the very name he had—hastened to bring him to the stadium so that, becoming a partaker of Christ, he might fulfill his special destiny, and his betrayers should suffer the punishment of Judas.

Chapter 7

1. So they brought the little boy along and on Friday, about supper time, the police and horsemen with their usual arms came out as if against a bandit. And late in the evening they converged on Polycarp and found him resting in an upper room. Though it was still in his power to get away to another locality, he did not wish to, saying: "The will of God be done."⁴ 2. Accordingly, when he heard they were there, he went down and conversed with them. However, the bystanders marveled at his age and his firmness, and wondered why there was such urgency to arrest such an old man. At once he had a table set for them to eat and drink at that hour as much as they wished, while for himself he requested to be given an hour to pray without interference. 3. They agreed. So he stood and prayed, suffused with the grace of God that for two hours he could not hold his peace, to the admiration of the listeners. Many even regretted that they had proceeded against such a venerable man.

Chapter 8

1. When finally he concluded his prayer, after remembering all who had at any time come his way—small folk and great folk, distinguished and undistinguished, and the whole Catholic Church throughout the world—the time for departure came. So they placed him on an ass, and brought him into the city on a great Sabbath. 2. The captain of police, Herod, and his father Nicetas met him, and took him into their own carriage and seated at his side, tried to persuade him, saying: "But what harm is there in saying, 'Caesar is Lord,' and in offering incense, and so forth, to be

(Continued on page 14)

³ St. Matthew 26:53.
⁴ Acts 21:14.

DALLAS

Offering for Honolulu

The establishment of a diocesan center was voted on at the convention of the diocese of Dallas, meeting in Dallas on January 26th and 27th. After lengthy debate on the establishment and location of the center, it was decided to allow the standing committee and Bishop Mason of Dallas to determine the center's location. Allocated for the center was \$10,000, besides the \$41,000 already available. Two locations are being considered, a tract adjacent to St. Mark's School eight miles north of Dallas, or downtown Dallas adjacent to St. Matthew's Cathedral, where an existing building could be renovated.

The convention voted to set aside a Sunday during the Easter season on which an offering will be made to help pay expenses of General Convention deputies and Woman's Auxiliary delegates at the meetings in Honolulu. A goal of \$10,000 was set for this offering. Besides passing a combined budget of \$188,511, the convention voted for a fund of \$10,000 to be used to acquire mission property. It voted to add \$75,000 to

the present \$25,000 revolving fund. A campaign was approved to raise \$10,000 for the House of the Mediator, a retreat center in Texarkana, Tex.

ELECTIONS. General Convention deputies: clerical, G. G. Moore, B. L. Smith, W. H. Fox, T. H. Carson; lay, W. F. Maxwell, J. F. Holt, Clint Josey, Malcolm Stewart. Alternates: clerical, C. A. Beesley, C. W. V. Junker, D. A. Jones, J. R. Leatherbury; lay, George Chapman, W. F. Salt, Ray Holmes, A. B. Small.

Woman's Auxiliary delegates: Mrs. Jack Trigg, Mrs. H. E. Carpenter, Mrs. Llewellyn Powell, Mrs. Robert Hatch, Mrs. L. B. Sheldon. Alternates: Mrs. G. G. Shaw, Mrs. Wallis Lee, Mrs. H. I. Stine, Mrs. Chester Milliken, Mrs. Bolton Head.

Standing committee: clerical, F. E. Jarrett; lay, R. F. Weichsel.

MICHIGAN

No Second Suffragan

The diocese of Michigan will not elect a second suffragan bishop until such time as the missionary asking of the national Church is paid in full. Steps will be taken immediately to raise St. Paul's Cathedral from its "pro" status to that of a full diocesan cathedral, and the Cathedral and the diocese will shortly erect a combination diocesan office and Cathedral activities building. These were among decisions made by the con-

vention of the diocese held February 2d in Detroit's Masonic Temple.

More than 500 clergy and laity passed a diocesan budget of \$79,200 and a missionary extension budget of \$326,969. Included in this latter figure is \$150,000 for the national Church which is about \$17,000 short of the asking. In this connection a resolution was passed setting up a committee to devise ways and means of making up the deficiency.

A report on the Builders for Christ campaign revealed that \$188,000 of the asked \$223,000 has been pledged. The amount asked by the national Church has been assured.

A canonical change was adopted which makes Mariners' Church in Detroit independent of the Detroit Episcopal City Mission Society which formerly operated not only the church, but the hostel for elderly men run in connection with it. The hostel is to be rebuilt at a new location and run under other auspices. Another canonical change abolished the ceiling on the amount that can be levied by the diocese on parishes and missions.

Six missions were admitted as parishes in union with the convention. One of them, Christ Church, East Texas,



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ALL SAINTS', ALBANY, N. Y.*
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Times Union

had been a mission since 1880. Delegates from the six new missions were seated. Bishop Emrich's report to the convention had to do with the growth of the diocese. He stated that 3625 persons had been confirmed in 1954—the highest number on record. He called for new missions throughout the diocese to keep pace with the growth of the state. He also restated an already established diocesan policy—that people of every race and color be welcome in every church in the diocese.

The resolution concerning St. Paul's Cathedral empowers the executive council to negotiate with the present Cathedral vestry for the reorganization of the Cathedral affairs. They also are empowered to begin the erection of a building for joint use by the Cathedral and diocese on present Cathedral property.

A resolution asking every vestry and Bishop's committee to conduct a poll on the question, "Shall women be elected to serve on vestries and as delegates to the diocesan convention?" and that results be published in the diocesan newspaper, was defeated.

ELECTIONS. General Convention deputies: clerical, Gordon Matthews, I. C. Johnson, J. J. Weaver, R. L. DeWitt; lay, George Bortz, J. C. Chapin, Kimball Chun, A. F. Plant.

Standing committee: clerical, G. R. Selway, R. W. Parks; lay, C. B. Crouse.

Executive Council: clerical, F. R. Meyers, Gordon Jones, C. D. Braidwood; lay, Gerald Guinan, N. E. Rothenthaler, W. A. Walker.

ALBANY

New Vestments

A cathedral canon has turned tailor in his spare time. The Rev. J. Alan di Pretoro, grandson of a New York tailor, from whom he learned the art of designing vestments, is attempting

through the use of simple, large, bold dimensions in the priests' vestments and altar appointments to shorten the distance between the Cathedral's worshippers, who are seated some 90 feet from the high altar, and the priests officiating there.

Dean Allen W. Brown has felt that many of the fine vestments with their delicate colors and fabrics, although in use for many years, have not been clearly visible to the congregation and that much of their symbolism has been missed. The Cathedral's innovations were instituted in an attempt to return to earlier forms of worship and liturgical practice.

The first full set of vestments completed is of solid gold cloth. The form of the cross is the Greek or Tau Cross, instead of the usual Latin Cross.

The Diocesan Altar Guild is working now on purple frontals for the altar in preparation for Lent. The design will carry out the bold figure plan used by Canon di Pretoro in the gold frontal already completed, on which rectangular figures of huge crowns are displayed carrying out the theme of the Christ the King Crucifix, which rises above the altar.

MARYLAND

Advisor on Housing

The Rev. Arthur C. Kelsey, rector of Memorial Church, Baltimore, has been appointed by the mayor of Baltimore a member of the advisory council to the Housing Bureau of the City Health Department.

*Left to right, Dean Allen W. Brown, designer Canon di Pretoro, and the Rev. Charles K. Dwyer, vicar.

DEATHS

rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Philip Coombs Pearson, Priest

The Rev. Philip Coombs Pearson, rector of the Church of the Atonement, Fairlawn, N. J., died January 26th at his home there. He was 75 years old. After his ordination in 1908, Fr. Pearson was curate of Trinity Church, New York City, for a year. From 1909 to 1916 he served as rector of Christ Church, Ridgewood, N. J. While there he had charge of St. Bartholomew's Chapel, Ho-Ho-Kus, N. J., and organized All Saints' Church, Glen Rock, N. J., and St. Elizabeth's, Upper Ridgefield. All these are now flourishing parishes. He served as an Army chaplain at Camp Devens, Ayer, Mass., during

World War I. From 1916 to 1923 Fr. Pearson was rector of St. Michael's, Naugatuck, Conn. From then until 1941 he was rector of Trinity Church, Newcastle, Pa. Later he became missionary of Chenango County, N. Y., and served as dean of the convocation. He was twice a deputy to General Convention from the diocese of Erie, and held many other diocesan and provincial offices. He came to Fairlawn in December, 1951, after his retirement, intending to stay only a year.

Fr. Pearson is survived by his wife, Emma Jane Scanlon Pearson, a son, Philip Coombs Pearson, Jr., and two grandchildren.

Julia Prince Ash

Miss Julia Prince Ash, member of St. Mark's Church, Philadelphia, Pa., died January 22d at 95 years of age.

She was a co-founder of the House of the Holy Child, an institution for needy Negro girls, which in 1944 was incorporated into the Children's Service, Inc. Miss Ash was also an Associate of the All Saints' Sisters of the Poor, and was a member of the Churchwoman's Club.

Harold S. Soper

Harold S. Soper died of a coronary thrombosis January 28th at his home in South Miami, Fla. He was the only son of the Rev. Benjamin Soper, who was at one time rector of St. Stephen's Church, Miami. There are no survivors.

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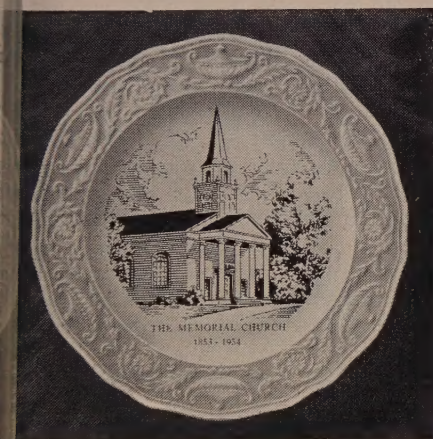
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THE LIVING CHURCH

407 East Michigan Street, Milwaukee 2, Wis.

St. Polycarp

(Continued from page 10)

saved?" At first he did not answer, but, when they persisted, he said: "I am not going to do what you advise me." 3. On failing to convince him, they spoke threateningly to him and made him descend so quickly that he bruised his shin as he got down from the carriage. Without even turning around, as though he had suffered nothing, he continued on his way eagerly and speedily, and was led into the stadium. The uproar in the stadium was such that nobody could be heard at all.

Chapter 9

1. Upon Polycarp's entrance into the arena there came a voice from heaven, "Be brave, Polycarp, and act like a man." No one saw the speaker, but our people who were present heard the voice. 2. Finally, when he was brought forward, the Proconsul asked him if he were Polycarp; when he admitted it, he tried to persuade him to a denial of the faith, saying: "Have regard for your age," and other suggestions such as they usually make: "Swear by the genius of Caesar; change your mind and say, 'Away with the atheists!'" Then Polycarp, with solemn countenance, gazed on the whole crowd of lawless pagans in the stadium, waved his hand at them, groaned, looked up to heaven, and said: "Away with the atheists!" 3. As the Proconsul urged him and said: "Take the oath and I release you; revile Christ." Polycarp said: "Eighty-six years⁵ have I served Him, and He has done me no wrong. How can I blaspheme my King who has saved me?"

Chapter 10

1. As he further insisted and said: "Swear by the genius of Caesar," Polycarp replied: "If you vainly imagine that I will swear by the genius [fortune] of Caesar, as you say, and pretend not to know who I am, let me tell you plainly: I am a Christian. But if you desire to learn the teaching of Christianity, grant a day and a hearing." 2. The Proconsul said: "Persuade the people." But Polycarp said: "So far as you are concerned, I should have judged you to be worthy of a discussion; for we have been taught to give honor, as is proper, to rulers and authorities appointed by God, provided it does not harm us; but I do not esteem these people worthy of making a defense before them."

Chapter 11

1. The Proconsul said: "I have wild animals; to them will I throw you, unless you change your mind." But he said: "Call them, for change of mind from

better to worse is a change not allowed us; but it is good to change from wickedness to justice." 2. Again he said to him: "If you scorn the wild beasts, I will have you burned by fire, unless you repent." But Polycarp said: "You threaten the fire that burns for an hour and in a little while is quenched; but you do not know the fire of the future judgment and of eternal punishment: the fire reserved for the wicked. But why do you delay? Come, do as you wish."

Chapter 12

1. While making these and other remarks besides, he was filled with courage and joy. His countenance was filled with grace, so that not only did it not droop in anxiety at the remarks addressed to him, but the Proconsul, on the contrary, in amazement sent his own herald into the middle of the arena to announce three times: "Polycarp has confessed himself to be a Christian." 2. After this proclamation by the herald, the whole mob of pagans and Jews living in Smyrna shouted out with uncontrollable anger and in a loud voice: "This is the teacher of Asia, the father of the Christians, the destroyer of our gods, who has taught many not to sacrifice and not to adore." With these cries and shouts they demanded of Philip the Asiarch that he let loose a lion on Polycarp. However, he said that this was not legal, since he had closed the "Sports." 3. Then they decided to shout out unanimously to have Polycarp burned alive. For the vision revealed to him on the pillow had to be fulfilled [when he saw it burning as he prayed, and he turned and spoke prophetically to the faithful with him, "You must be burned alive"].

Chapter 13

1. This happened with indescribable speed. The crowds gathered and collected wood and faggots from the shops and baths, the Jews in particular, as usual with them, lending zealous assistance in this. 2. But, when the pyre was ready, he took off his upper garments, loosened his belt, and tried to take his shoes off, also, a thing he did not do in the past, because the faithful were always eager to be the first to touch his flesh. For he had been treated with every regard on account of his holy life even before his grey hair appeared. 3. Immediately, the instruments prepared for the fire were laid around him, and, as they were ready also to nail him, he said: "Leave me as I am, for He who gives me power to endure the fire will grant me also to remain in the flames unmoved, even without the security which nails give you."

Chapter 14

1. Accordingly, they did not nail him, but tied him. So he put his hands behind

⁵Hence, Polycarp was baptized as an infant.

back and was bound like a ram
 offered for sacrifice out of a great flock,
 holocaust prepared and acceptable to
 God. As he looked up to heaven, he
 said: "Lord God Almighty, Father of
 my beloved and blessed Son Jesus
 Christ, through whom we have received
 knowledge of Thee, God of the angels
 and powers, of the whole creation and
 of the whole race of the righteous who
 are in Thy sight. 2. I bless Thee, for
 Thy living made me worthy of this day and
 hour; I bless Thee, because I may have
 part, along with the martyrs, in the
 justice of Thy Christ, "unto resurrec-
 tion in eternal life,"⁶ resurrection both
 of soul and body in the incorruptibility
 of the Holy Spirit. May I be received
 today as a rich and acceptable sacrifice,
 among those who are in Thy presence,
 which Thou hast prepared and foretold and
 fulfilled, God who art faithful and
 true. For this and for all benefits I
 praise Thee, I bless Thee, I glorify
 Thee, through the eternal and heavenly
 High Priest, Jesus Christ, Thy beloved
 Son, through whom be to Thee with
 Him and the Holy Spirit glory, now and
 for all the ages to come. Amen."

Chapter 15

1. When he had uttered the Amen
 and finished his prayer, the men in
 charge of the fire lighted it. As a great
 flame flashed out, we saw a miracle, that
 of those of us to whom it was granted

to see. Yes! And we were preserved to
 report to others what happened. 2. For
 the fire took the shape of an arch, like
 a ship's sail filled with wind, and stood
 around the body of the martyr; and he
 was there in the midst, not like flesh
 burning, but like being baked, or gold
 and silver being purified in a furnace.
 And we also perceived a fragrant odor
 such as the scent of incense or the scent
 of some other costly spices.

Chapter 16

1. Finally, the lawless men, seeing that
 his body could not be consumed by fire,
 ordered an executioner to approach and
 stab him with a dagger. When he had
 done this, there came out much blood,⁷
 so that the fire was extinguished, and
 the whole crowd marveled that there
 was such a difference between the un-
 believers and the elect. 2. For the most
 glorious Polycarp certainly was one of
 the elect, an apostolic and prophetic
 teacher among our contemporaries and
 bishop of the Catholic Church in Smyr-
 na; and every word which proceeded
 from his lips has been fulfilled and will
 be fulfilled.

Chapter 17

1. But the jealous and envious evil one,
 the adversary of the race of the just,
 saw the greatness of his martyrdom and
 his irreproachable life from the begin-
 ning; he saw also that he was crowned

with a crown of immortality and had
 won an inestimable prize. So he took
 measures that his poor body should not
 be taken away by us, although many
 desired to do this and to touch⁸ his holy
 flesh. 2. So he put up Nicetas the father
 of Herod, and the brother of Alce, to
 request the Governor not to surrender
 his body, "Lest," it was said, "they
 might abandon the crucified one and
 begin to worship this man." They said
 this at the suggestion and instigation of
 the Jews who also watched as we were
 going to take the body from the fire.
 For they did not know that we can
 never abandon the innocent Christ who
 suffered on behalf of sinners for the sal-
 vation of those in this world who have
 been saved, and we cannot worship any
 other. 3. For we worship Him as the
 Son of God, while we love the mar-
 tyrs as disciples and imitators of the
 Lord. . . .

Chapter 18

1. On seeing the quarrel stirred up by
 the Jews, the centurion put the body in
 the middle, as was their custom, and
 burned it. 2. And so, afterwards, we
 took up his bones, more valuable than
 precious stones and finer than gold, and
 put them in a proper place. 3. There, as
 far as we were able, the Lord will per-
 mit us to meet together in gladness and
 joy and celebrate the birthday of his
 martyrdom. . . .

⁷A disputed passage, where various witnesses to
 the text give "a dove and much blood."

⁸The Greek is much more graphic; it means
 "have fellowship with."

⁶St. John 5:29.



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 days 7:30; Ev B Sun 8; C Sat 5

(Continued on page 16)

KEY—Light face type denotes AM, black face
 PM; add, address; anno, announced; appt,
 appointment; B, Benediction; C, Confessions;
 Cho, Choral; Ch S, Church School; c, curate;
 d, deacon; EP Evening Prayer; Eu, Eucharist;
 Ev, Evensong; ex, except; HC, Holy Communion;
 HD, Holy Days; HH, Holy Hour; Instr, Instruc-
 tions; Int, Intercessions; Lit, Litany; Mat,
 Matins; MP, Morning Prayer; r, rector; r-em,
 rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,
 Stations; V, Vespers; v, vicar; YPF, Young
 People's Fellowship.



(Continued from page 15)

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ST. BARTHOLOMEW'S 6720 Stewart Avenue
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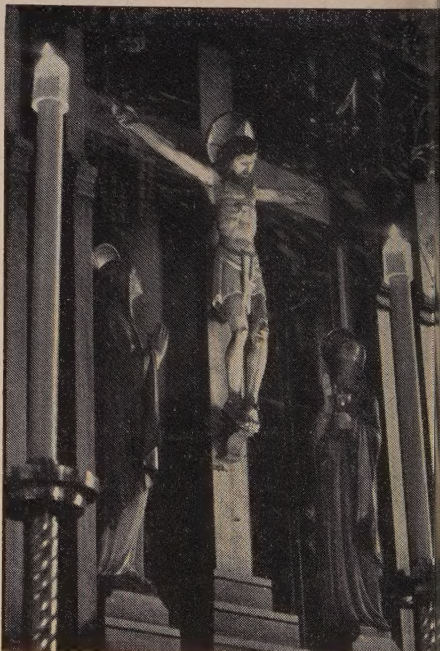
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